THE *Challenge* and *Triumph* OF FAITH: (&c)

Opened in a

SERMON

PREACHED

At the FUNERAL of that much lamented Gentleman, *Richard Lucy*, Esq;

By *Tho: Case*, M. A. late Fellow Student of Ch. Ch. *Oxon.* and now Rector of *Giles* in the Fields *London.*

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1 Cor. 15. 50. *O death where is thy sting? O grave where is thy victory.*

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TO THE
Truly Vertuous, and worthily Honoured
LADY.
Mrs *Rebecca Lucy*,
Relict to that Noble young Gent.
Richard Lucy Esq;

Madam,

WHen I hear your mournfull laments for the loss of your dear & precious Husband, I could aggravate

your complants, and adde *to your ſorrows; and even take up* Davids *wiſh for his ſon* Abſolom *(and upon a better account)* Would God I had dyed for thee, &c.

My Glaſs is well nigh run, the ſhadows *of my evening are* ſtretched out, *while this excellent Perſon was ſetting forth with the* Morning-Sun, & rejoyc'd like a ſtrong man to run his race. *Oh, how much better might I have been ſpared? how much* more ſervice *might he have done for* God *and his* Generation, *then ſo* feeble a worm *as I am?* *But*

But if I ſhould ſay thus, ſhould I not ſin againſt my Maker, *in* ſummoning *Divine Providence to give account of his actions, at the* Tribunal *of my ſhallow underſtanding; were not this to charge God fooliſhly, and to* Give God Counſel, while God looks for obedience? *Who can come after Gods work, and ſay,* This might have been better? *How much more* comely *is it for the poor creature to* adore *the Providences of God, then to* diſpute *them? The Reaſons of his Diſpenſations may be* dark, *they cannot be* unjuſt.

As for your ſelf, Honored Lady, God hath put a bitter Cup *into your hand, but he hath tempered it with many* ſweet ingredients; *yea, the* Trial *it ſelf is your* Honour, *while your heavenly Father deals with you, as with a* ſtrong childe, *calling you forth to* hard ſervice, *that ſo he might* crown *you with this experiment of your* love *and* obedience. *It is not a little grace that can ſit down under* ſuch a loſs, *with a*, Not my will be done; *and*, Father glorifie thy Name. *Here is the* Patience *and* Faith *of the* Saints.

The

There is indeed a ſullen obſtinacy *and ſtoutneſſe of heart, that ſcorns to cry,* Oh! *under the moſt ſmarting ſtrokes of Divine Diſpleaſure.*

There is a corkie lightneſs of ſpirit, *that can ſwim upon the face of the deepeſt waters of affliction, and not ſink.*

There is a carnal ſecurity *preſerved alive, onely by* retiring *into the* Creature; *not ſenſible of preſent loſſes, becauſe there is a* ſufficiency of Creature-ſupports *yet remaining.*

And there is (at length) a patience per force which

bears the burthen, *onely because it* cannot ſhift it off.

But when God picks out the faireſt flower *in all our* Garden, *the richeſt* Jewel *in our* Crown: *When God takes away the* deſire *of* our eyes *with a* ſtroke; *the* delight *of our hearts, that which our* ſoul pitieth; *that, that which alone would compenſate all other loſſes, and ſweeten all other earthly afflictions whatever: Then to be* ſilent unto God, *becauſe* he hath done it; *to make our ſelves whole in the* ſure mercies of *David, and to reſt ſatisfied in* Chriſt alone:

lone: THIS *is* Faith in its vigour; Patience *in its* Triumph; *a lively* Copy *of that* Emblem, *Rev.* 12. 1. A woman cloathed with the Sun, and having the Moon under her feet: *Not* Patience *onely, but the* Reward *of it.*

Howbeit, Madam, God hath not left you without further evidence of his favour and encouragement for your Childe-like ſubmiſſion: Inſtead of the Father, *he hath given you a* Son *to propagate his* Name; *as a* pillar *to* ſupport *the* honor *of that* Noble Family *from which he is deſcended,*

and

and that may live to be the ſtaff of your old age. *The Lord faſten him as* a nail in a ſure place; *and let him be for a* glory *to his* Fathers Houſe, *from which may deſcend the* off-ſpring *and the* Iſſue, *and let him live to* do worthily in his Generation.

And truly I cannot but divine great things *concerning this* Babe: *Partly as he was a* Childe of Prayer, *a* SAMUEL, begged of God. Children *of* Prayer *in Scripture have uſually proved* Men of Renown; *ſuch was* Iſaac, *and* Sampſon, *and* Samuel, *and* John

the

the Baptiſt, *&c. They were* long looked for, *but when they came, they did abundantly* compenſate *the patience and expectation of them that bare them: Their mothers* joy, *and the Churches* bleſſing: *Such may your dear Babe be in his time; wch partly alſo I am encouraged to hope for, inaſmuch as he was his dying Fathers* Legacy, *a* Depoſitum *committed to* your ſelf, *and his gracious* Grandmother, *even upon his knees, under the moſt ſolemn obteſt, for an* holy Education.

May your care *anſwer that burning Zeal of his dying;*

ing Father; and may the bleſſing of God *anſwer and crown your care and fidelity: The hand of God be upon the Childe, that he may* grow *and* wax ſtrong in the Spirit; *and may the bleſsings of his dying father prevail, above the bleſsings of his Progenitors, unto the utmoſt bounds of the everlaſting hills: Let them be upon the head of that precious Orphan; even on the crown of the head of that fatherleſs Babe.*

As for your ſelf, Honoured Madam, it is your infinite happineſs, that your Heavenly Bridegroom *is yet alive,*

live, and I behold he lives for evermore, *Amen. On whoſe behalf I have* one motion *to make, and I have done; and that is, that* you would beſtow all that deſire, and love, and kindeneſs, and delight upon him, which your dear, dear Husband is no longer capable of. *It is but a* ſmall thing *to give* Chriſt *the* Creatures Leavings, *yet it is that* He *will* take kindely *at your hands: who as he is* infinitely *worthy of our* choiſeſt affections; *ſo* He *is* onely *able to* recompence them: *Into his Everlaſting arms*

I commend you, and in Him, *I reſt,*

Your

Ladiſhips much obliged to honor and ſerve you,

Tho. Caſe.

TO

TO THE

Truly Worthy, and his moſt highly Honored

FRIENDS,

Francis Lucy Eſq;

AND

His moſt Religious

YOKE-FELLOVV,

Grace and Peace.

Moſt Honoured Friends,

I Had not thought to have lived to have written to you a ſecond *Conſolatory*, upon this mourn-

mournful Theam, The *loſs* of an *only Son*, as formerly the loſs of a *Firſt-born*. I am an *old dry ſtick*, and behold I yet *ſurvive*: Your Sons were *green trees*, whoſe branches were *fair* and *fruitful*; and loe, they are *cut down* and *withered* by the ſtroke of death. Oh the *myſterie of Providence!* How unſearchable are Gods Judgements, and his ways paſt finding out! I muſt confeſs theſe be *amazing* Providences; and the *non-plus* not of Reaſon onely, but of Faith, which leave her nothing to do, but to

go

go to God for the Expoſition: *That which I ſee not, teach thou me: If I have done iniquity, I will do no more*, Job 34. 32.

I know this is your practice; but I am apt to fear you make to your ſelves *ſeverer interpretations* then God doth. It is true, we cannot be too tender of *Gods glory*, in *judging our ſelves*, and *juſt fying God*; yet there was a time when our Lord told his Diſciples, enquiring the *cauſe* of the poor mans being born blinde, *Neither hath this man ſinned, nor his Parents, &c*, I would humbly

bly apply it to the preſent Diſpenſation of Providence (indeed very ſtupendious and ſad, yet) neither did theſe *excellent perſons* nor their *Parents* ſin, that God took them away by ſuch a Premature ſtroke (not that I conceive *either* to be *without ſin*: Sin there was, without controverſie, as the *occaſion*, when there might be no particular ſin as the *Cauſe*. I ſhould rather reſolve it into our Saviours account) but *that the work of God might be made manifeſt*: The work of *Faith* in *them*, and the

the work of *Patience* in *you*. Who knows but Satan ſtood up againſt you, not in much unlike a manner as once againſt *Job*, *Touch them in their firſt-born, and they will curſe thee to thy face:* And when God had confuted Satan in that *ſcandal*: He urged it moſt vehemently the ſecond time; Take away their *ſecond* and *onely Son*, and they will *curſe thee to thy face:* God to make the experiment *fail*, gratifieth Satan, that he might *glorifie* himſelf; and, even make his *boaſt* of you; (though

(though *you* have no cauſe to *boaſt* of *your ſelves*; for *it is the grace of God, not you*;) Your *Second*, your *All*, *dies*; and behold with *Aaron* you hold your *peace*; through grace, you were never heard to open your mouthes, unleſs it were to *juſtifie God*; and to ſay with *Job*, *The Lord gave, and the Lord hath taken away; bleſſed be the name of the Lord*: And thus hath patience had its *perfect work*: Is not this better then ten Sons?

And yet behold in recompence, as it were, of this

this loan lent unto the Lord; or ever you were aware, God cauſed *a tender plant* to ſpring in the place where the other fell, as another *Phœnix*, out of the aſhes of the *old*; a *ſon is born*, while the *Father dieth*; whom, as ſoon as ever he had conſecrated moſt chearfully to God in *Baptiſm*; God ſays to him, as once to *Moſes*, *Come up* (into thy Chamber) and *dye*. Now bleſſed be God, who hath not cut off the *name* of your *Family*, nor his *kindneſs* from the *dead*; but hath made *you repara-tions* before you were ſenſible

ſible of the *loſs*: And the Lord bleſs the *Babe*, and double the ſpirit of its *Father* and *Uncle* upon him, that it may live to be a *Reſtorer* of your *Comforts*, and of *their ſervice* in the future Generation. So prays,

Your faithful friend and ſervant in the Goſpel of Chriſt,

Tho. Caſe

A

The Challenge and Triumph of Faith.

Rom. 8. 34.

Who is he that condemneth? it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

THis Verse, with the former, is a branch of that Account which the Apostle gives of that blessed doctrine laid down, *ver.* 28.

All things work together for good, to them that love God.

A very large Account, which takes up no leſs then the following part of the Chapter, conſiſting of eleven verſes; and as raviſhing as it is large.

He proves it firſt from their Election, wherein the Apoſtle diſcovers a threefold Modification:

προθεσις. 1. *Gods purpoſe:* Whereby from everlaſting, God took up a reſolution *to ſave ſome*, whatſoever it ſhould coſt him: There you have Election in the *Fountain* and *Motive*; nothing but the εὐδοκία, the *good will* and *pleaſure* of God, *Ephe.* 1.4, 5. & 6.11, &c. God did it, *becauſe* he would do it.

πρόγνωσις 2. *Gods foreſight*: Whereby he determineth the perſons, a *fixed number* of ſouls; which

can

can neither be *augmented* nor *diminished*. There's *Election* in the *Object* or *Subject* upon which it taketh hold.

3. *Gods Predestination*, Ordaining those persons foreseen, to *conformity* unto JesusChrist; *sc.* in *Sufferings* and *Holiness*. προθεσις.

There is *Election* in the *design*, God did not chuse them *for* holiness, but *unto* holiness, *Ephes.* 1 4. Holiness was not the *Motive*, but the *End* of their Election.

These three make up Election, and are the *first Arguments* brought to prove the Proposition; and it lieth thus,

Those whom God from all eternity of his own accord hath elected unto such blessed ends, all things must needs concur and

The Challenge and work together for their good:

But such are they that love God; ergo, *Love is their Evidence, but Election is the cause.*

A second Argument is their *Effectual Vocation.*

According to his own *gratious purpose* before *time*, God did call them with a saving call in *time. He hath saved us, and called us with an holy calling,* 2 Tim. 1. 9.

The Argument lieth thus:

Those that are effectually and savingly called, not onely unto Christ, but into Christ, as, 1 Cor. 1. 9. *nothing can do them hurt:*

But such are they that love God; ergo.

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A third Argument is their *Juſtification*:

Whom he called, them he juſtified.

He juſtified them *from* ſin by *Remiſſion*, Acts 13.39. And he inveſts them into the *Righteouſneſs* of *Chriſt* by *imputation*, 2 Cor. 5. 21.

The Argument is this:

Whoſoever is in a ſtate of Reconciliation and favour with God, all things ſhall work together for good unto them.

But juſtified perſons are in a ſtate of Reconciliation and favour with God; ergo &c.

A fourth Argument is taken from *their Glorification*:

Whom he juſtified, them he glorified.

He *glorified* them. The Holy Ghost speaks of it as a thing already

Partly, Because *grace is initial* glory.

Partly, Because of the *certainty*: They are as sure of Heaven, as if they were there already; it is all done in the purpose of God.

Partly, Because it is but yet a *little while*, and all the elect of God shall be *fully possest of their glory*.

The Argument runs thus:

Those whom God designs for glory, all things shall concur infallibly to the carrying on of that design:

But. Ergo.

A fifth Argument is taken from *Gods Presence*:

If

If God be for us: εἰ ὁ Θεὸς ὑπὲρ ἡμῶν: Or, if God be *With us*; for so is the Original, out of which it seems to be taken, *IMMANUEL*, *God with us*. *Isa.* 8. 8, 10.

The Reason lieth thus:

Gods presence is able to turn events and conditions unto good:

But they that love God, have the presence of God With them; Ergo.

The last Argument used by the Apostle, is taken from the *Immutability of Gods love*, from vers. 35. to the end; *Who shall separate us from the love of God, &c.*

And thus the proof lieth:

If any thing could come in to intercept between the Saints and Gods love, that might hurt them indeed: But nothing can of all the bedroll of evils following, can intercept between them and the love of God; Ergo.

But I have past over one Argument; and that is in my Text, and in the precedent Verse.

It is taken *from the cause of Justification.*

In Verse 33. from the *principal Efficient Cause* of Justification, *GOD*: *It is God that justifieth.*

In my Text, from the *Meritorious Cause* of Justification; and that is the *death of Jesus Christ: Who is he that condemneth? it is Christ that dyed.* The

The Argument might be formed thus:

If the Elect and their Juſtification coſt Chriſt ſo dear as his own death, then ſurely all things ſhall do them good:
But thus it is, Ergo, &c.

All theſe Arguments the Apoſtle ſums up into one *Triumphant Concluſion*, verſ. 31. *What ſhall we ſay then to theſe things?* q. d. The *premiſes* conſidered, what can be *rationally* put into the *Concluſion*, but this bleſſed truth, *ſc.* *Magnificentiſſima concluſio.*

That all things work together for good to them that love God:

So that you ſee what the intent and ſcope of the words, as in their *Relative ſenſe.*

In their *Poſitive ſenſe*, they

are the *Saints ſecurity againſt Condemnation:*

And it conſiſts of two parts:

1. *A Challenge*, Who ſhall condemn?

2. *A Triumph*, It is Chriſt *that dyed.*

The *Challenge* doth not ſuppoſe a want of *Adverſaries*; yea (as all challenges do) it doth *imply* them, or elſe it were *no* Challenge.

Indeed there are *Adverſaries* enough (and the Apoſtle had them in his *eye*) that would be ready enough both to *accuſe* and *condemn* the Elect of God: *Satan* would *accuſe* and *condemn* them, it is his proper work; he is called, *The accuſer of the brethren.*

Revel. 12. 10. ὁ κατήγορος τῶν ἀδελφῶν.

The *Law of God* is ready to accuſe and condemn them: It is one of the offices of the Law to

to *convince men of guilt*, *It was added because of transgressions*; *sc. Ad ostendendas & augendas transgressiones*, Bez. For the *discovery* and *aggravation* of *sin*: *By the Law is the knowledge of sin.* Gal. 3. 19. Rom. 3. 20.

The *World* is ready to *accuse* and *condemn*. They with whom the children of God do converse, see enough in them for which they may be *Gods Witnesses* against them in the day of Judgement.

And to be sure, if they cannot *finde* matter of *accusation*, they will *make it*: *They falsly accuse your good conversation*: 1 Pet. 3. 16. Rather then they will not be Accusers, they will be false Accusers of the Saints; and that for their very *goodness*: *They falsly accuse your good conversation.* Mat. 5. 12.

The

The *Saints* have too much matter whereof to *accuse one another*, and to be Gods witnesses one against another at the *Tribunal* of Christ: They
*Gal.*6. 1. are *privy* to one anothers *failings* and *infirmities*.

But yet further, *Conscience will be ready to accuse*, Rom. 2. 15. yea, Conscience is as a *thousand witnesses*.

And above all, God the *Judge of all*, he may *accuse* and *condemn* them: *We* know more by *our selves* then all the *world* besides; and *God knows* more *by us*, then *we know* by our selves: *If our heart condemn*
1 *Joh.* 3. 20. *us, God is greater then our heart, and knoweth all things*.

Thus there are enow to *accuse* and condemn the Elect of God.

What then doth the question signifie, *Who shal lay any thing*

to the charge of Gods elect?

Who shall condemn? I say, the words are not so much a *Si quis*, as a *Challenge*; not *enquiring* who they be, so much as *insulting* over them, and *provoking them* to *come* and *appear* in Court; *q.d.*

Let them *come* that *will* come, and say what they can, we *fear* them nor. Why?

Not upon the presumption of their own *innocence*; but upon the *confidence* of the *Judges favour*: God *justifieth*, it is no matter though the *Devil*, *World*, *Saints* and *Conscience*, and all *accuse*; If God the *Judge absolves*, what and if all the *world condemn*? The answer is ready, the *Plea* is at hand, *Christ dyed.*

And thus the Apostle opposeth *Absolution* to *Accusation*;

on; Christs *Advocateship* to *Condemnation*.

Whatever the *Indictment* be, the Judge *absolves*; and that not upon the *account* of the *Creatures* righteousnesse, but upon the consideration of *Christ his Patronage*: *God absolves, because Christ dyed.*

Put then the *charge* and the *discharge*; the *sentence* and the *plea* together, and it will afford unto us this rich and triumphant *Observation*:

There is enough in the Death of Christ, to answer all the objections that can be brought in against Gods called and justified Elect.

Or,

The death of Christ is able to answer all the accusations of men and Devils.

For

For the opening of the Doctrine to you, I ſhall do onely theſe two things:

1. Enquire *upon what account*; or, *what there is in the death of Chriſt*, to anſwer all objections and demands whatſoever.

2. What *kinde of perſons* they are that may warrantably make this challenge; or, what are *the Scripture-evidences* upon which a man or woman may warrantably apply and improve the death of Chriſt in this triumphant manner.

The firſt of theſe Enquiries will be for *Doctrine*.

The ſecond for *Uſe*.

The firſt will be for *Information*.

The ſecond will ſerve for *Examination*.

I begin with the *account*.

Qu. *How it comes to passe, that in the death of Christ there is enough to answer all Indictments and Criminations, that can be brought in against Gods Elect, or, What there is in the death of Christ to answer all objections and demands whatsoever?*

Now the death of Christ had a fourfold vertue in it:

1. It was the purchase of their *persons.*

2. It was a *satisfaction to Divine justice* for all their transgressions.

3. It was their *atonement* and *reconciliation* unto God.

4. The merits of Christs death, transmits his own *Righteousnesse* to them for *justification.*

First, the Death of Christ, was the *purchase* of the *persons* of

all Gods Elect. The Father gave him them indeed (*Joh.*17. throughout) but as a *reward of his ſufferings:* They were the *travel of his ſoul*; he prayed for them in his *life*, and *payed* for them at his *death:* And never did Mother pay ſo *dear* for a childe, as Chriſt for his *Elect*; they coſt him his *blood*, Acts 20, 28. the *flock which God hath purchaſed with his blood.* Not onely the *graces*, but the *perſons* of the Church, are the fruit of Chriſts paſſion, *Epheſ.*5. 25,26,27. *Husbands love your wives, even as Chriſt alſo loved the Church, and gave himſelf for it: that he might ſanctifie and cleanſe it with the waſhing of water by the word: that he might preſent it to himſelf a glorious Church, not having ſpot or wrinckle, or any ſuch* *Iſa.*53. 11.

ſuch thing: but that it ſhould be holy, and without blemiſh. He gave himſelf for it, there is the purchaſe of her *perſon.* That he might *ſanctifie* and *cleanſe* it, there is the purchaſe of her *Graces*; ſo *Tit.* 2. 14 *Who gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf a peculiar people, zealous of good workes. For us*, there again are the *perſons*; *that he might redeem us from all iniquity, and purifie to himſelf*, &c. there their *graces: You are bought with a price*, 1 Cor. 6: 20. Why now here is enough to ſtoppe all mouths, to anſwer all Objections: The *Law*, *Hell*, *Satan*, *Divine Juſtice* (ſuppoſe) it ſelf comes to lay claim to the Elect, they plead breach of Covenant, and thereupon ſeize upon

upon them as forfeited veſſels; I but ſaith Chriſt, *I have bought them of my Father*, they are *my purchaſe*: Here is a ſilencing ſatisfying anſwer to all demands, *They are mine.* Here is a reaſon alſo why *all things ſhall work together for their good*, they be Chriſts purchaſe, and at what time he *bought them*, he bought all things in the world to ſerve his deſign *in and upon them*, namely, to *bring them to glory*. What is it can hurt them? Life, death, things preſent, things to come, *All is yours*, yours to *ſerve you*, to promote your everlaſting good. How? by what title? Why, they hold it *by the Croſs*. *Ye are Chriſts*, and Chriſt is Gods: Ye are Chriſts purchaſe, by vertue of that, *All is yours*.

Secondly, The death of Chriſt is

is the ſatisfaction *of Divine Juſtice. He made his Soul an offering for ſin He made him to be ſin for us that knew no ſin*, i. e. *a ſacrifice for ſin to Divine Juſtice.*

Iſa. 58.

Why now here is enough to anſwer all Objections, which either the *Law* or *Juſtice* can make, and to ſtop all *Arreſts*, *Actions*, *Judgements*, and *Suits* whatſoever that can be brought into Court againſt the believing ſinner, to *non-ſuit* all proceedings in Law againſt him. *Chriſt dyed, They have ſinned, but Chriſt hath ſatisfied; They* were infinitely in Gods debt indeed, but Jeſus Chriſt their Surety hath *paid their debts*, and *croſs'd* the book with the *red lines of his own blood. Who ſhall lay any thing to their charge? Who ſhall condemn?*

Here

Here is that which will anſwer all, *Chriſt dyed.* And the ſinner may boldly ſay, if there be not enough in the death of Chriſt then come to me, I will pay the reſt.

And here's a proof of the point. *All things ſhall work for good,* nothing can hurt but ſin, and Chriſt hath taken that out of the way: Affliction and death have loſt their ſting, and they *ſhall not hurt nor deſtroy, in all mine holy mountain* (ſaith the Lord.) *Iſa.* 11. 9.

Thirdly, The death of Chriſt is their *Atonement and reconciliation unto God*

God was in Chriſt reconciling the world unto himſelf. 2 *Cor.* 5. 19.

All things are of God who hath reconciled us to himſelf by Jeſus Chriſt. 18.

And you that were ſometimes alienа- *Coloſ.* 1. 21, 22.

alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death.

Here's an Answer indeed to all Objections. *God is reconciled*; The Saints though they carry about them a body of sin, yet they are in a state of favour: What though all the world frown, if God smile? what matter though Devils roar, if God be at peace? what can hurt them? *Tranquillus Deus tranquillat omnia.* *If a mans ways please the Lord, he will make his enemies be at peace with him.*

Prov. 16 17.

Fourthly, Christ by his death hath merited this of his Father, *That his Righteousness may be imputed unto the Elect for their justification.* He hath not only purchas'd pardon for them,

them, which is the private part of their juſtification, but the imputation of his active obedience, which is the poſitive part, *juſtified freely by his grace through the redemption that is in Chriſt*: The merit of Chriſts death transferreth the whole obediential righteouſneſſe of Chriſt to us for our gratuitous juſtification.

So that now the believing ſinner ſtands before the Tribunal of God, clothed with *the long white Robes of Chriſts righteouſneſs*. And as *Jacob* in the garments of his elder Brother *Eſau*, ſo the believing Chriſtian (much more) in the garments of his elder Brother *Jeſus*, receives the *Bleſſing*: *Who ſhall accuſe? what ſhall condemn?* The ſinner ſtands at the Bar, Proclamation is made in Court,

Court, *If any man have any thing againſt him, let him come into the Court, and he ſhall be heard*: It is objected, *He hath broken Gods Law*: The ſinner replies, *Chriſt* hath ſatisfied by his death. It is yet demanded, But ſinner, *Where is your righteouſneſs?* Where is your *fac*
Iſa. 45. 4. *hoc, Do this and live?* The ſinner replies, *In the Lord I have righteouſneſs and ſtrength*; my *righteouſneſs* is at Gods right hand: The Lord our Righteouſneſſe; that is his name, *Jer.* 23. 6.

Upon this plea the accuſers are aſhamed; the Judge pronounceth the ſentence of Abſolution. And the ſinner having thus anſwered all *objections*, and condemned (as it were) *condemnation*, by the death of Chriſt, goeth away *rejoycing*

and

and *triumphing* in the *victory*: *In the* Lord *ſhall all the ſeed of Iſrael be juſtified and ſhall glory.* So is the whole Judicial proceſs deſcribed in that, *Iſa.* 45: 24, 25.

Thus you have ſeen in theſe *four particulars*, what a fulneſs there is in the death of Chriſt to anſwer all objections that can be made againſt *Gods Elect, called* and *juſtified.*

Which yet is further amplified from a *threefold advantage*, all *unſeparably annex'd* to the *Death* of Chriſt: *ſc.*

1. The *Reſurrection* of Chriſt.
2. His *Seſſion* at Gods right hand.
3. His *Interceſſion* for the Saints.

The firſt *advantage* of the Death of Chriſt, is his *Reſurrection.* It is Chriſt that *died*,

yea *rather*, that is *risen*.

You have here the death of Christ with a *rather*: The death of Christ with an *additional commendation*, of his *resurrection*: which the same Apostle thus distributeth, *Rom.* 4. *ult. He dyed for our sins, and rose again for our Justification.*

Pardon of sin is ascribed to the *Death of Christ*, and *Justification* to his *Resurrection*. Here is the *rather*.

Obj. *And did not Christ dye for our* Justification, *as well as for pardon, which indeed is but the* privative part *of it?*

Ans. Yes, for our *Justification* also; *Rom.* 5. 9. *Justified by his blood.*

Q. *How then are they divided?*

Res. Not by way of *merit*, but of *manifestation*.

The

The *death* of Christ was the *Purchase*, his *resurrection* the *assurance*: Christ was the *Son of God* in his death; but he was *mightily declared* so to be *by the resurrection from the dead.* *Rom.* 1. 14.

He was the *Justifier* of the elect by his *death*; but he *declares* it by his *resurrection*: Christ's *death* is *meritorious* Justification; his *resurrection* is *demonstrative* Justification. His *death* is Justification in the *purchase*; his *resurrection* is Justification in the *evidence*: the very medium whereby our Saviour doth prove himself to be the *righteousness* of a poor lost convinced sinner *Jo.* 16. 10. *Because I go to my father, and ye see me no more.*

Had not Christ made *reconciliation for iniquity*, & brought in *everlasting righteousness*, had *Dan* 9. 24.

he not perfected the work which his Father gave him to do, he must never have return'd to heaven again, nor have seen his fathers face (as we may so speak) and therefore his going to his Father, and returning no more about the work of Redemption and Justification, proclaims to all the world, that *the work is done* to the full *content* and *satisfaction* of the Father.

χειρόγραφον, Col. 2. 14.

So that in his *death* he *payed the debt* (as it were) and by his *resurrection* he *canceld the Bond*: whereupon God sends a *Publique Officer* from heaven, to let him out of *prison*, and set him at *liberty*; *an Angel to roll away the stone*, Matth. 28. 2.

The sum is this, the *Potiority* here of his *Resurrection*, &c. consists not in point of merit,

or

or *distinction* of *efficacy* and *operation*; (Death and Resurrection make up *one merit*, and are of *joynt influence*) but in *Discovery* only. Faith hath a firmer *Bottom* to stand upon, clearer evidence for *Justification* by his *Resurrection*, then it had by his *Death alone*:

He *died* as a *Combatant*,
He *rose* as a *Conquerour*.

In his death his *enemies* seemed to *conquer him*; but in his Resurrection, *Christ* did more then seem to *conquer them*: for; *though he was crucified through weakness, yet he liveth by the power of God*: i.e. His death had the *appearance of weakness* upon it, but his Resurrection, the *manifestation* of *power* and *perfection*. 2 *Cor.* 13. 4.

And this is *Faiths Tryumph*, *Who shall condemn? It is Christ*

that dyed, yea rather, *that is risen again.*

A second advantage is his *Session*; *Who even sits at Gods right hand*: *Even*, or *also*: a note of *glorying*; not *only* risen, but *also* sits at Gods right hand: he *rose* as a *Conquerour*: He sits as a *King* and *Ruler*: *Angels*, and *Authorities*, and *Powers being made subject to him*; so that what need the Elect fear all malignant powers that would *accuse*, or *condemn*, or any ways *hurt* them, they are all at the feet of Jesus Christ, as *slaves under the feet of the Conquerour*? They can do nothing, but first they must ask Christ leave, who is *King of Saints*, Rev. 15. 3.

ὅς ἐστιν ἐν δεξιᾷ τοῦ θεοῦ.

1 Pet. 3. 22.

But that is *not all*, here is yet another branch of *posterity* and *advantage*.

He

He makes intercession for us.

As he made *satisfaction* upon the Crosse, so he makes *Intercession* upon the *Throne*, that is, by *pleading his merits in Court, appearing* before his Father, and *chalenging* the fruit of his passion.

Here is an *answer with a witness* to all objections: Christ *purchaseth*, and *satisfies* by his *death*, *sealeth* by his *resurrection*, *ruleth* by his *Session*, *applies* by his *Mediation*.

Christ hath *bought them* by his *blood*, the Father will not deny him his *purchase*.

Assures their *Faith* by his *resurrection*, they cannot doubt.

Sits as a *Conquerour*, they need not fear.

Intercedes as a *Mediator*, the Father can deny him nothing.

Behold this is the foundation

and accompt of the Saints chalenge: But what is the *Title?*

That brings me upon the *second Query.*

Queſt. *What kinde of perſons they are who may Warrantably and comfortably make this chalenge?*

I muſt be brief in this.

Reſp. In general they muſt be ſuch as S. *Paul* was, ſuch as he joyns with himſelf all along, when he ſays *Us*, and *We*, as *v.* 31, 32, *&c.* That is to ſay,

They muſt be *Elect. Who ſhall lay any thing to the charge of* Gods Elect?

All the reſt of the world are obnoxious to a ſad *Inditement* and *condemnation.*

They muſt be *effectually* called. Not called only *To* the Goſpel, but *By* the Goſpel.

Not

Not only *unto* Christ by *Profession*, but *into* Christ by *implantation*: An *inward* Call of the Spirit, as well as any *outward* Call of the Word.

They must be *Justified persons*. No unjustified person in the world hath any thing to do with the *Death* and *Resurrection* of Christ, but are left to make their own Defence and Apologie (as well as they can) which (God knows) will be a *sorry one*; for surely their own Conscience will strike in with all other Accusers one day, and cry *Guilty, guilty*, and they be *condemned out of their own mouths*.

In a word, they must be such as are *united to Jesus Christ*, that are made *one* with *him*, one by a spiritual union; *He that is joyned to the Lord, is one Spirit.* 1 *Cor.* 6 17.

United I say to Christ, b *Faith* on the *Believers* part: *Christ dwells in your hearts by faith*, Eph. 3. 17.

And by the *Spirit* on *Christs* part:

By one Spirit are we baptized into one body. 1 Cor. 12. 13. *Our union with Christ the head, and with one another, is by the Spirit.*

Here is the foundation, *Union is the Fountain of communion.*

Of him are you in Christ Jesus, who of God is made unto us Wisdom, Righteousness, and Sanctification and Redemption.

Behold Here is whatsoever a poor lost convinced sinner can rationally wish for; the *whole Gospel in four words*, and all most admirably fitted and suited to the indigencies and necessities of the poor creature.

We

We are *fools*, I but here is *WISDOM*, able to make us *wise to salvation.*

We are *guilty*, I but here is *RIGHTEOUSNES* for our *justification.*

We are *defiled* and *polluted* with sin, I but here is *SANCTIFICATION*, for the *healing* and *purging* of our natures.

We are *poor lost Captives*, but here is *REDEMPTION*, to free the believer from all the remainders of *sin* and *misery*, & to bring him safe unto *glory.*

Here is enough I say for all the occasions of a poor soul. But,

Q. For whom is all this? Why for none but such as are *IN HIM.*

Or him are you *in Christ* Jesus, who of God is made unto us *Wisdom*, *Righteousnes*, *Sanctification*,

ctification, and *Redemption*: All *theirs*, and theirs *only*, that are made *one* with Christ by *ſpiritual Union* and *Implantation*.

Union gives *Intereſt*, Union with his *perſon*, gives intereſt in his *portion*. But at length,

Q. *How may this union with Chriſt be evidenced*, and made known to our ſelves or others?

A. Union is known by *Fellowſhip* and *Communion*. But that you may not miſtake, there is a twofold Communion with Chriſt:

1. A communion of *merit*:
2. A communion of *power* and *vertue*.

Theſe two are *unſeparable* one from the other, and the latter is evidential to the former: So that whoſoever hath communion with Chriſt in his *merits*, hath communion with him

him also in his *graces*: for, *In him dwells all the fulness of the Godhead bodily*;

And of his fulness we all receive, and grace for grace. Joh. 1.16

It was that which the Apostle did so passionately breathe after:

That I may know him, and *the power of his Resurrection*, and the *fellowship of his sufferings*; with the effect of both, *Conformity unto Christ.* Ph. 3. 10.

And here's a Christian's *evidence.*

He that hath communion with Christ in the *merit* of his *death* for *justification*, hath *fellowship* also with him in the *power* of his *death* for *mortification.*

It is the *medium* whereby holy *Paul* doth at once both *prove his Interest in Christ*, and vindi-

vindicate the doctrine of *Justification* from the scandal which the enemies of *Free-grace* would cast upon it, as *if it were* "*a doctrine of fleshly liberty, and* "*made Christ the justifier, not of* "*the sinner only, but of sin it self.*

If while we seek to be justified by Christ, we our selves also are
Gal. 2. 17. *found to be sinners: Is therefore Christ the Minister of sin?*

So *Free-will-men* objected, and do still object. But the blessed Apostle doth first *disclaim* the consequence as a *non sequitur*, with greatest *indignation*, *God forbid. God forbid it should be so*; and God forbid any man should *say* or *think* so in's heart.

And then secondly, He gives the *Reason* why it cannot possibly be so, and that in his own person:

I am crucified with Christ:

q. d.

q. d. while I ſhare with Chriſt in the *merit* of his *Croſs* for my *juſtification*, I ſhare with him alſo in the *power* of his *Croſs* for *mortification*, by vertue whereof *I am crucified with Chriſt*. As he died *for ſin*, ſo I am enabled by the power of his Croſs to die *to ſin*; and not I only, but all that are his: for, *They that are Chriſts, have crucified the fleſh, with the affections and luſts*, Gal. 5. 24.

So alſo, whoſoever hath fellowſhip with Chriſt in the *merit* of his *Reſurrection*, hath communion with him alſo in the *power* of his *Reſurrection*: As in the power of his *Death* for *mortification*, ſo in the power of his *Reſurrection* for *ſanctification*, and the *life of holineſs*. *Buried with him in Baptiſm unto death, that like as*

Chriſt

Chriſt was raiſed from the dead by the glory of his Father, ſo we alſo ſhould walk in newneſs of life, Rom. 6. 4.

Implantation is the fountain of conformity:

Conformity to the *death* of Chriſt in the *crucifixion* of ſin.

Conformity to the *Reſurrection* of Chriſt in the *holy life*.

Rom. 6. 5. *Planted with him into the likeneſs of his death*, and

Planted with him into the likeneſs of his Reſurrection.

v. 11. *Dead* indeed unto *ſin*, but *alive* unto *God*, *through Jeſus Chriſt our Lord.*

Would you know therefore whether you be amongſt the perſons that may comfortably upon *Scripture evidence* ſend out this *chalenge* to all the enemies of your ſalvation, and tryumphingly *plead Chriſts death*

in

in the face of *Accuſation* and *Condemnation?*

Reflect upon your ſelves, turn in upon your own heart; *Examine your ſelves, Prove your own ſelves.* *Uſe of Examination.*

Where is your *Mortification?* Chriſtians! What ground do ye get of your corruptions? your pride? your paſſion? your unbelief? your love of the world? your ſelf-love? with all thoſe fleſhly luſts which fight againſt the ſoul? In ſpecial, Have ye brought your *Iſaac* to the *Croſs?* Have you put the knife of mortification to the throat of your beloved ſin? God gave his *beloved Son* to death for you, have you given your *beloved ſin* to death for God? Do ye take as much delight to crucifie the fleſh, as ever ye did to ſatisfie the fleſh?

In

In a word, *Are ye upon the work of mortification? They that are*
Gal. 5. 24. *Christs have crucified the flesh with the affections and lusts*: they *have crucified*, and they *do crucifie*, they make it their
Col. 3. 5. work to *mortifie their earthly members*: Do you so? Can ye say with the holy Apostle *I am crucified to the World, and the world to me?* Is the *Affection* crucified to the *objects* of the *world?* as the Apostle hath distinguished them into their several elements.

1 John. 2. 16. The *Lust of the flesh*, Voluptuousnes and fleshly concupiscences?

The *Lust of the Eyes*, Covetousnes, and the worldly Mammon?

The *Pride of Life*; Ambition and worldly grandeur?

I say, is the *faculty* crucified to

to theſe worldly *objects*? Do ye finde the *Affection deadned* over what it hath been formerly, as to theſe things? ſo that you do not lie out with your affections and deſires to them, as ſomtimes ye have done, ſnatching, and luſting, and ſpringing after ſenſual fruitions? Are the inward burnings of fleſhly concupiſcences, *alayed*, and *cooled*, and extinguiſhed in thy ſoul for what they have been?

Is the *Object* crucified to the *Affection*? Have worldly objects loſt their beauty & ſplendour they have ſomtimes had in thine eyes? Do they *look* not like the *ſame things* they were wont to do?

Is the world to thee in all the Elements thereof, like a *crucified man*, with no more *life* and *amiableneſs*

amiablereſſe in it then a *dead Carcaſs*?

Is it thus in any *Goſpel degree*? wouldſt thou have it no more beautiful and lovely to thee, then an *Anathema*, an *execrable Malefactor*.

Doſt thou labour to ſee the *emptineſſe* and *hollowneſſe* of all *ſublunary vanities*, which do ſo tempt and flatter out the hearts and affections of the men of the world?

Again reſt, Where is your Sanctification? do ye ſee the *beauty* of holineſs? do you love holineſſe, and purſue holineſs, *as without wch no man ſhall ſee the Lord*; not contenting your ſelves with any *degree* or *meaſure* of holineſs?

In a word, *Do you make holineſſe your buſineſſe*? do ye deſire as paſſionately to be *holy*, as you do to be *happy*; as ever

you did to be rich, or great, or honourable in the world? do ye desire as earnestly to do Gods will, as ever ye did to do your own? *And forgetting the things which are behinde and reaching forth unto those things which are before? Do ye presse towards the mark for the price of the high calling of God in Christ Jesus?*

Believe it (Christians) as sure as God is in Heaven, whosoever will not have Christ for their *King*, shall never have him for their *Priest*: Christ will not *divide Offices* with the Devil; Christ will not be *Priest*, and the Devil be *King*; Christ will not *purchase*, and let the Devil *Rule*. Do you indeed study *conformity* to *Jesus Christ* and count all things but *losse and dung* in comparison thereof? *He* *Phil* 3. 8, 9, 10.

1 Joh. 3. 3. *He that hath this hope, purifieth himself, as Christ is pure.*

That man that will not take Christ as his *Pattern*, shall never have him as a *Jesus*.

But, my Brethren, I shall leave you upon this search and enquiry into your own souls, to bring in your *verdict* to the *Searcher of hearts*.

And in the mean time, crave leave to speak a Little, by *way of Application*, to this sad occasion.

Applica. *A LITTLE*, I say; not because I *could not* speak *much*, but because I *dare not*:

And the reason of it is, *lest the dead should suffer* by *my commendation*.

It hath been (it is not easie for me to determine whether) my happinesse or my infelicity that I have been often invited

to perform this *laſt Office*, at the *Funeral Solemnities* of divers perſons, of more then ordinary *worth* and *value*.

One eſpecially, in *this place*, of *too near a kin* to this *ſad occaſion* of our meeting; wherein in the ſimplicity of my ſoul, I ſpake what, not onely mine own conſcience did juſtifie me in, in the *ſight of God*; but what the conſciences of many of my *hearers* could atteſt; not ſo much for the *honour of the dead* (though ſurely there is a *Reſpect* due to *WORTH*; which to withhold, is ſometimes not onely *Robbery*, but *Sacrilege*, at once defrauding the *dead* of their *honour*, and *God* (the Author) of his *glory*) yet, I ſay, not ſo much for the honour of the *dead* (which they can well enough ſpare) as for a *Pattern*

to

to the *Living*, and to provoke ſurvivors to an holy *Emulation*.

I ſay, I have ſpoken, it may be *largely*, but I have *ſuffered* by what I have ſpoken; and I would I had ſuffered *alone*, and that the innocent had not ſuffered alſo for my ſake.

I am not willing to ſearch too narrowly into the cauſe.

Poſſibly *large* Encomiums of the dead, though *juſt*, may contract a *ſuſpicion*, as if there were more of *Art* then *Merit* in them; eſpecially in an age, wherein ſuch *Inſtances of worth* are as *rare*, as they are *eminent*.

Poſſibly ſome may fear, leſt the Author of ſuch Eulogiums might ſtudy his own commendation, more then the *deads*: It is true, *the heart is deceitful above*

above all things; but such hypocrisie were a wickedness of a transcendent guilt, before the Searcher of hearts.

Brethren, I would believe any thing to be the cause of this tenderness (especially in *Professors*) rather then *envy*, not able to bear the just praise of them that do *outshine* them: or a conceit that anothers commendation, is the obscuring of their own *glory*; & themselves *dishonoured*, when another is *praised*.

Whatever the cause is, I have observed, this age can hardly bear the *truth* it self, when it holds forth the worth and praises of *Excellent Ones*, of what *Sex*, or *Age*, or *Rank* soever:

And upon this account, I had almost resolved upon a fu-

ture *ſilence* in all ſuch Solemnities: But upon a due reflexion, I could not but judge it, not onely *unrighteous*, but *irrational*, that I ſhould be guilty of *Robbery*, becauſe others are guilty of *murmur*.

Howſoever, to avoid offence, I ſhall at *preſent* (and for the *future*) *be more ſparing*; as knowing, that ſurviving friends (if gracious) will be more tender of the *honour* of the *Goſpel*, then that of their deareſt *relations*.

I will not therefore ſpeak all I might.

The noble Family of the Lucyes in Warſhire.

I could tell you of an *Ancient*, and an *Honourable Family*; a *Noble Spirit*, an *Amiable Perſon*, *Sweetneſſe of diſpoſition*, almoſt to a wonder, a *Complexion* made up of *goodneſs* and *ingennity*: *Nature* and *Education* had con-

curred to make him a *Veſſel* of *Love* and *Lovelineſſe*.

I could tell you of *acute parts*, *a piercing wit*, *a ſolid judgement*, great attainments in *Learning*: He was a *great proficient* in the ſtudies ſuitable to his years, both of *School* and *Academy*. I might ſpeak of his *Proficiency* in the *Faculty* into which he was lately adopted, beyond moſt of his *years* and *ſtanding*. *The Law.*

How he filled every *Relation* with that juſt reſpect, even from his *Childehood*, that from the *wife* of the *boſom*, his *Father* that begat him, and *the paps* that gave him ſuck, to the meaneſt *ſervant*, there is not a perſon found that hath cauſe to complain that *he dyed in their debt*.

All theſe things I diſmiſſe,

though in another not of a mean consideration.

That which I do specially aim at, and was indeed the main motive to invite my *studies* to this Text; is this, That (*through grace*) he could comfortably *appropriate this Text unto himself*: For on his bed of sickness; his *most precious Mother* reading to him the eighth Chapter to the *Romans*; when she came to these words, *Who shall condemn, it is Christ that dyed?* he lifted his *head* and *hands*; and with a smiling countenance, cryed, *That is mine, that is mine.*

And surely, not without *comfortable evidence*; even that which I have been pointing you unto at this time.

He was *a mortified young Gentleman*: *Original Corruption* in

in him, had received an early *wound* from the *Croſs* of *Chriſt*; and in an *unuſual degree*, for ſuch tender years, he could ſay, with S. *Paul*, *I am crucified to the world, and the world to me.* *About 22 yeers age.* *Gal.* 16 14.

He was poſſeſſed of a *fair eſtate*, and of *fairer* expectations; yet he was not *affected* with it, much leſs *elated*. He managed his Worldly affairs with much weanedneſs of affection; as if he had throughly ſtudied that excellent ſentence of *Auguſtine*, (worth almoſt half his works:)

A godly man doth uſe the world, and enjoy God.

A worldly man doth enjoy the world, and uſe God.

His *Charity* to *Chriſts poor*, and his readineſs to promote *Chriſts intereſts*, evidenced him to be a man that had

well ſtudied that Scripture;

Love not the world, nor the things of the world: if any man love the world, the love of the Father is not in him: *Indeed his moderation was known in all things*, to all that knew him.

1 John 2. 15.

It ſeems that Scripture had made an impreſſion upon his heart; for it was often in his lips:

Verily, every man in his beſt eſtate, is altogether vanity: and himſelf was too early a *Comment* upon it.

Pſ. 39. 5.

He was not onely a *Negative Chriſtian*, but a *Poſitive*. *Nots* in ſin is not enough without *Realities in Grace*: And theſe alſo were viſibly in this *worthy perſon*. He was an *early Saint*, and was of late *obſervably* improved in *the life of holyneſs*.

There

There ſits a ſad and mournful *Relict*, upon her *bed of ſorrows* (of *ſorrows* in a double *reference*, the *birth* of a *Son*, and the *death* of a *Father*) ſhe ſits, I ſay, wringing her hands, and weeping out her laments in this language:

Oh what a SOUL-HELP have I loſt!

And *cauſe* ſhe hath; for his *communion* with her was very *Spiritual*: Oft in prayer with her, & for her, much in *reading* Scripture, and *diſcourſing* upon what he read in *repeating Sermons*; *Grace* having *perfected* nature, and ſanctified a ſtrong memory, into a *good*, into a *Covenant-Memory*. *Joh.* 16. 13.

His *Converſe* with friends was very *ſavoury* and *gracious*, very ready not onely to *entertain* holy conference, but to offer it.

Some ſtanders by, that are not guilty of partiality, have taken notice how faſt he *ripened* of late in *grace*, and the *exerciſe* of an holy life.

As an evidence, how much his heart was ſet upon holineſs. His dying requeſt to his precious *Relations*, was,

His dying requeſt.

That they would make it their ſpecial care, that the Son which God had newly given him, might be BROUGHT UP HOLILY: it was his own phraſe, and it did exceedingly become him.

The *fear of God*, though *Scriptural*, yet is more *common*, which men ſometimes have by *rote*; but *holineſſe* is a *Dialect* which few uſe, but ſuch as have felt the *ſweetneſſe* and *power* of it upon their own hearts.

It is an Obſervation of his, in

in a pretty Manuſcript of his own writing:

'*The afternoon of our life is* '*too late to prepare for ſo early* '*a duty, as to learn to dye.*

It was a principle, it ſeems, which while he wrote *in his book*, God did tranſcribe upon *his heart.*

He began betimes to dye, and enquired the way to Sion, with his face thitherward. And happy he that he did, or elſe his Sun might have gone down before he had *ſet forth* on his way. But he began betimes, and ran ſo faſt, that yet *early in the morning* he got to his *Reſt.*

And by this means he obtained *an happineſſe*; which in the ſame Manual of Meditation, he fell in love with.

'*Happy dyes he, that after* '*due preparation, is ſeized on*

'*by death before he is aware*: '*And ſo is he happy, that by* '*long ſickneſſe, ſeeth death a-* '*far off; for the one dies like* 'Eliah, *the other like* Eliſha.

The former part of this happineſs fell to his *portion*; after due *preparation*, death ſurprized him, and ſo he got to Heaven (as it were) before his time.

The ſmal Pox.

Yet he was ſenſible of death in the firſt ſeizure of his *uncomfortable diſeaſe*: Wherein *patience* had its *perfect work*, not in the leaſt complaining, but meekly repeating that ejaculation of the Pſalmiſt, in the 25 *Pſalm, v.* 18. *Look upon my affliction, and my pain, and forgive all my ſin.*

Two days before his death, he told his dear Mother, '*He* '*thought he ſhould dye, and bleſ-*

'*ſe*

ſed God that it was not a terrour to him: And with a bleſſed reſignation of himſelf to the *Divine pleaſure*,

He opened his Arms to receive his bleſſed Saviour.

Had not the Nature of his diſtemper, and care of friends and Phyſicians, impoſed ſilence upon him, we might have inherited more of his *dying Legacies*, which certainly would have been of a rich value.

But I have done: They that would know more of this choice young Gentleman, let them read the brief *Narrative* of the life and death of his *Elder Brother*, who dyed of the ſame diſeaſe, above four years ſince, and within few weeks and days of his age.

Both in life and death he wrote after the *Copy* of that excellent

Kinſmel, Lucy, Eſq;

See ἀεαρχοχαυχημα, or the vanity of glorying in the fleſh. Printed for *R. Gibbs* in *Chancery Lane*, 1655.

excellent Gentlemen, and *matured* ſo faſt, that it is not eaſie to determine which of them did *excel.*

They both *lived much in a little time*; and now we hope, through grace, are triumphing in the joy of *their Lord.*

And now, Chriſtians, is there not great reaſon that weſhould put on the bowels of mercy, to *ſimpathize* with their *ſurviving Relations.* Oh *what a loſſe* hath that *worthy Family* ſuſtained! truly without *faith intolerab'e.*

God hath taken away the two main *pillars*, upon which that *Houſe* ſtood: The

2 Chron. 3.17. *JACHIN* and the *BOAZ.* *Stabliſhment.* and *Strength.*

and

and that both of them in the *prime* and *flower* of their *age* and *activity*.

Make we their loſs our own (indeed it is; and not *ours only*, but the *whole Nations:*) And let us *weep* their *tears*, and *ſigh* their *ſorrows*, leſt the *next turn* be ours: Our Wives be the next *widows*, and *we* our ſelves the next *mourners*, that ſhall lament our *firſt-born*; yea, all the *hopes of our families one after another* to the Sepulchre; and when we *weep*, God *reſtrain* the bowels of others towards us, as we have reſtrained our bowels towards *Gods mourners*. The Lord help *us to* be *afflicted*, and *them* to be *comforted*. *Amo.6.7*

To conclude all, the Text will afford us a treble *Cordial*.

1. Againſt

1. Against Affliction in general.

2. Against the loss of Children, and of dearest Relations.

3. An Antidote against the fear of our own death.

First, Here is a Cordial against *Afflictions* in general: Of which the holy Apostle brings in a very large Catalogue,

Tribulation, distress, persecution, famine, nakedness, peril, sword, Verse 35. *Killing* and *Slaughter*, *Verse* 36.

These be sore and grievous *trials*; and yet these be not all there is another troop marching up in the rear, and more terrible and dreadful; of a *fiercer countenance*, and whose *language*, truly, we do *not understand*:

Verse

Death, life, Angels, Principalities, Powers, things present, things to come, height, depth, with an *&c. of any other creature*: what theſe are we know not, enough to appall a countenance of the ſtouteſt and moſt obdurate ſons of men. v. 38.

And yet againſt all theſe, the Apoſtle layeth in a double cordial by vertue whereof he inſults over them all with an holy tryumph, and tramples them under his feet:

The firſt is, *That all theſe things ſhall work together for good.* There may be *famine*, but it ſhall be *good*; *perſecution*; but it ſhall be good: *nakedneſs* but it ſhall be *good*; *& ſic in cæt. All* may befal the lovers of God, but *all* ſhall be *good*, they

they ſhall turn to their ſpiritual and eternal *advantage*, 2 Cor. 4. 17, 18.

2. None of theſe things ſhall be able to *intercept the love of God from them*, and that indeed is *the good*; in all theſe things God *loveth them* never the leſs, if any thing could alienate Gods heart from them, they might be *miſerable* indeed;

But *none of all theſe ſhall be*
v. 39. *able to ſeparate them from the love of God which is Jeſus Chriſt our Lord.*

It is the *love of a God*, and it is *founded* in *Jeſus Chriſt* nd therefore muſt needs be as unchangeable as *God himſelf.*

Secondly, a Cordial here is againſt the loſs of *children*, although our *Firſt-born*, an *only Son*, for behold,

It

It is Christ that dyed.

The first-born of heaven, Gods *only Begotten Son, gave up the Ghost*, and was laid in the *grave*, and that for *thee*.

He spared him not, but gave him up to the death for us all: v. 32. All the *Elect*, all that are *effectually called*, &c. Oh! shall *Gods Son die?* and shall we think God deals hardly with us if *our children die?* Shall God give his Son *for* thee? and wilt not thou give thy Son *to God*! Ah never let poor creatures open their mouths any more in complaint for loss of children, when we see the *Lord of Life* subject to the *Law of Death*, the only *begotten* of the *Father* lying in the *grave*!

And whereas we are prone to dispute the matter with God,

God, and to ſay, Oh but my ſons died in the flower and morning of their age, when they might have lived to have done *God* and their *generation* much *ſervice*, &c.

Remember this is but to *ſummon* the *Creator* to *our Tribunal*, to give *accompt* of his *actions*, and

To give God counſel, when God looks for obedience.

Jeſus Chriſt was crucified about the 33. year of his age, as moſt conceive.

Thirdly and laſtly, Here is an *antidote* againſt the *fear of our own death.*

φοβερῶν, φοβερώτατον.

Death is *terrible* indeed: but behold, The *Captain of our ſalvation* hath lead the way: He became *obedient to the death*, even *the death of the Croſs*, and by

by his death hath conquered *Death*, and *him that had the power of death*, that is, *the devel*; *having ſpoyl'd Principalities, and Powers, and made a ſhew of them: openly tryumphing over them in his Croſs.* Col. 2. 15

He hath by his *precious body perfumed* the *grave*, and of a *Priſon*, he hath turn'd it into a ſweet *Dormitory*, or *Reſting place* to the *Saints* of God.

Fear not therefore thou *believing ſoul*, fear not to follow thy Captain through the dark vault of death; the paſſage is *dark*, but through it lieth the *Path of life*; Death is but a *ſleep*, and Chriſt will take care of thy *duſt*, yea he is *united* to it in the very grave (*The Saints ſleep in Jeſus*) and he will not leave them *there*; having paid for Pſal. 16. 1 Theſſ. 4: 14.

for them so *dearly* as his own blood, he will not *leave* them: but as he is gone before to provide *Mansions for them*, so he will *come again*, *That where he is, they may be also.*

John 12. 26. & 17. 24.

Wherefore comfort one another with these words, *To God be glory for ever*, Amen.

FINIS.